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THE END OF THE AGE

AN INTERPRETATION OF ANCIENT
AND MODERN PROPHECY

BY

REV. G. A. KRATZER



A Study of Present World Conditions and
a Revelation of Mysteries



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A Study of Present World Conditions

AND

A Revelation of Mysteries

BY

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"DOMINION WITHIN," "THE UNIVERSAL GOSPEL,"

"SPIRITUAL MAN," "WHAT IS TRUTH,"

AND NUMEROUS PAMPHLETS

COMPILER, EDITOR AND PUBLISHER OF

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Dedication

TO THOSE LIVING IN THE END OF THIS
AGE, WHO DESIRE TO UNDERSTAND THE
MYSTERIES OF HUMAN EXPERIENCE, THIS
BOOK IS LOVINGLY DEDICATED BY

THE AUTHOR.

An Address Delivered
at
Oregon, Illinois,
June 3, 1917,
Taken in Shorthand,
Revised and Amplified
by
The Author

THE END OF THE AGE

Introductory Remarks

In the Scriptures it is declared that "God is light and in him is no darkness at all." The Buddhists have a term, "*amitabha*," meaning the *boundless light*. This is the "light that lighteth every man that cometh into the world;" and if I were to classify myself, I would say that I am a follower of that Light.

Human Mentality Imprisoned

Now, then, matter, which is opposite to Spirit or God; the flesh, which "lusteth against the Spirit and the Spirit against the flesh," so that "these two are contrary, one to the other"; the carnal mind, which is enmity against God; these three,—matter, flesh and the carnal mind—constitute, as it were, the walls of the great prison in which human mentalities are more or less confined, and which, more or less, shut human mentalities out from the clear vision and reception of the boundless light.

The Windows of the Prison

But there are windows in the walls of this prison; some of them large; some of them with window-panes very clear, very translucent, some of them smaller, some with the window-panes more or less dirty, some very, very dirty.

One of the largest windows in this human prison-house, constituted by the carnal mind and the belief in matter, was Jesus of Nazareth; another was Gautama Buddha; another was Zoroaster; another was Lao Tse; another was Baha'o'llah, the great seer of modern Persia; another was Plato; another was Swedenborg; another, Martin Luther; another, Wesley; another, Calvin; another was John Murray; another was named Mary Baker Eddy; and other windows in the walls of this prison house are named Smith and Jones and Robinson and McCarthy, and so on *ad infinitum*.

Judging Your Fellow Men

Some windows in a house such as you live in may be large and clear; some may be smaller; some may be dirty; but even a dirty window will let in much light, will let in enough to work or read by, and so may serve you very well, if you are in need of light and are not concerned so much about the dirt on the window pane. So, it

is a question, in observing your human fellow-beings, what you are looking for. If looking for mental dirt, you will find it, and if looking for spiritual light, you will see that; but the only spiritual light there is, is God manifested,—manifested more or less through every human mentality. “There is none good save one; that is God.” There is one light, one God, and wherever you see spiritual light manifested, it comes from one Source of infinite good, who is God.

The following paragraph, on page 295 of “Science and Health, with Key to the Scriptures,” by Mary Baker Eddy, is interesting in this connection:

“The manifestation of God through mortals is as light passing through the window-pane. The light and the glass never mingle, but as matter, the glass is less opaque than the walls. The mortal mind through which Truth appears most vividly is that one which has lost much materiality—much error—in order to become a better transparency for Truth. Then, like a cloud melting into thin vapor, it no longer hides the sun.”

What to Follow

Now, I am not a follower of Mary Baker Eddy, but I am a follower of the Light which shone through the mentality of Mary Baker Eddy; I am not a follower of Jesus of Nazareth, but I am a follower of the Light which was manifest in his words and deeds; I am not a follower of Gautama Buddha, but I am a follower of the Light which

came through that wide and open channel; I am not a follower of Martin Luther, but of the Light which shone through his consecrated life upon the world. I am not a follower of Smith or Jones or Brown or McCarthy, but I am a follower of the Light of good which bursts through every such mentality. I am not a follower of G. A. Kratzer, but I am a follower of the Light from God which comes, in a measure, through that mentality which is known on earth among men as G. A. Kratzer.

“Jesus took a child and set him in the midst and said, Of such is the kingdom of God.” Now, I am not a follower of any child, but I am a follower of the boundless Light that shines through the smallest child that is in this audience, this morning. I am not a follower of the flowers and fishes and birds, but of the one Light and one Life that is manifested through them all, despite the tendency of matter and flesh to hinder in some measure the full expression of that Light.

When I shall have attained that Light, when I shall have “put on Christ”, then I shall be a follower no longer, but then, and not before, I shall be that Light, as you will all be when you have made the same attainment.

Baha'o'llah, the great modern Persian seer, founder of the world-wide Bahai movement for the unification of mankind religiously, writes on

the second page of the "Book of Ighan" the following important statement:

"Should a servant desire to make the words, deeds and actions of other servants, learned or ignorant, the standard for knowing God and His Chosen Ones, he shall never enter the Rizwan of the Knowledge of the Lord of Might nor attain to the Fountain of the Knowledge and Wisdom of the King of Oneness; neither shall he reach the bourne of immortality nor partake of the Cup of Nearness and Good Pleasure."

The Universal Gospel

Such following and transmitting of the boundless Light which "lighteth every man that cometh into the world" is a promulgation of that universal gospel which Jesus said "shall be preached in all the world for a witness unto all nations; and then shall the end come."

Main Subject for Consideration

I am here this morning to deliver unto you a message from the universal Mind that is adapted to the needs and circumstances of this crisis in the world's history and development, and I invite your consideration of a couple of short passages from the Bible by way of texts.

"And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And

then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."

And then, over in the second chapter of Acts:

"And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy; and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come; and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

"The Time of the End"

I believe I have been announced to speak on a subject indicated by the phrase, "The Time of the End." This phrase was used by the prophet Daniel, and, without doubt, has reference to the same time or set of circumstances that was referred to in our Scripture Lesson by the phrase, "the end of the world," and concerning which we are told that, "He that shall endure unto the end, the same shall be saved."

An Instance of Poor Translation

Now, friends, "the end of the world," is not a good translation of the original Greek in this connection. The word translated "world" is, in the Greek, *aion*, which transliterated into English—that is, transferred letter by letter,—gives our English word "aeon." It has a parallel in the

Latin language, which is a cousin to the Greek, in the word *aevum*, which means “age,” “period” or “cycle.” So, when we have a correct understanding of the question which the disciples of Jesus raised on that occasion, as recorded in Matthew 24:3, it was, *What shall be the sign of thy coming, and of the end of the age or cycle?* Now, that it was concerning which the prophets were speaking, toward which they were continually looking, concerning which the Old Testament prophets and the prophecies of the New Testament have many things to say—the end of the cycle or the end of the age, and that which is to succeed the end.

The Present and the Coming Cycle Contrasted

Friends, mankind has been living, since the time of Jesus, and very long before that, in an age or cycle of selfishness, of materialism, of lust, of carnality, of human domination in church and state, of states-craft, of setting up of national power as taking the place of the rule of God over men’s mentalities and consciousness. That is the kind of age we have been living in, but “the time of the end” of that age is pretty nearly here. And it is to be succeeded by an age which is spoken of in the Book of Revelation, and which theologians refer to as “the millennium”; an age when human selfishness shall largely cease; when

men will be governed, not by kings and emperors or potentates, but when, under God, they will govern themselves; an age when fellowmen shall be more highly regarded than money; when it will be regarded as a crime to put immature children to work in factories in order to coin gold out of their blood. That sort of thing, which is typical of tens of thousands of similar procedures which occur in our present state of so-called civilization, is a thing which will be unheard of in the age that is coming. A time is near when no one will think of selling distilled poison to his neighbor in order to swell his own bank account; a time when the ruling spirit of the age will not be materiality and carnality, but when the knowledge of God and obedience to the Most High "shall cover the earth as the waters cover the sea." That is the kind of an age or cycle into which we are soon to come. And he that shall endure to the end of this age or cycle shall be saved, and shall have the glorious privilege of entering into the next one—such a cycle of human development as none but the prophets of God have ever been able to conceive.

"The Signs of the Times"

Not only is such a "golden age" forecast in prophecy, but many of the present "signs of the times" indicate that it is near at hand, and that we are already entering into the new order, even

while the old order is "dying hard" in giving birth, as it were, to the new. The two cycles overlap a little, like the links of a chain.

The Spread of Democracy

One of the great signs of the coming "day of the Lord" is the spread of democracy. I was startled, the other day, when I chanced to pick up a Rand & McNally's Atlas of the World, and opened to the map of Asia, and saw printed in large letters across one of the largest of the political divisions, "*Republic of China*," the last place on the world's map where, a few years ago, one would have expected to see the word "Republic" appear—a country containing about one-fourth of the world's population, shifted, in a few years, from the most typical absolutism and conservatism in government and custom to a clear recognition of the ideal of progressive self-government on the part of the people.

The Approaching End of Absolutism

And now Russia, with the great stretches of Siberia, has come, bringing a very large portion of the territory of the world, and a substantial share of its people under the republican ideal. To be sure, these new democracies may be turbulent and unstable as yet. They have not found

themselves; but it is clear that there will be no going back to former absolutism,—rather a going forward to enlightened and stable self-government.

It has become clear that the present world-war is a struggle for mastery between the former ideal of government of the many by the few, and the ideal of the many governing themselves, representatively, under no domination but that of unchanging, unseen right and good; and there seems little doubt, now, as to which ideal will win. It would not surprise me if, within ten years, there is not a crowned head in the world.

That this is no mere dream of an enthusiast, but is the confident expectation of people of the highest standing and responsibility, witness, for instance, the following words from the war message sent to the Congress of the United States, April 2, 1917, by President Wilson:

"We are glad, now that we see the facts with no veil of false pretense about them, to fight thus for the ultimate peace of the world and for the liberation of its peoples, the German peoples included, for the rights of nations, great and small, and the privilege of men everywhere to choose their way of life and of obedience

"The world must be made safe for democracy. Its peace must be planted upon the tested foundations of political liberty. We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make.

"We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of nations can make them."

Also the following from Elihu Root, head of the American Mission to Russia, delivered to representatives of the Russian Government in Petrograd, in June, 1917:

"Under the security of our own laws we have grown in strength and prosperity. But we value our freedom more than wealth. We love liberty and we cherish above all our possessions the ideals for which our fathers fought and suffered and sacrificed, that America might be free.

"We believe in the competence of the power of democracy, and in our heart of hearts abides faith in the coming of a better world in which the humble and oppressed of all lands may be lifted up by freedom to a heritage of justice and equal opportunity.

"We have faith in you all. We pray for God's blessing upon you all. We believe you will solve your problems, will maintain your liberty, and that our two great nations will march side by side in the triumphant progress of democracy until the old order everywhere has passed away and the world is free."

World-Wide Temperance

Then the movement for the suppression of alcoholism, which, as you all know is sweeping all over the world, and which is likely to soon bring our own country into freedom from this terrible curse, means much as a sign and seal of the higher order which is coming.

Equal and Universal Suffrage

Likewise, the spread of universal and equal suffrage,—already in force, even in Russia and China,—and coming soon in all the civilized countries, means the elevation of women, and the giv-

ing to humanity in fuller measure the benefit of the exercise of those God-given faculties which are predominantly feminine in their nature. The larger independence of women means, on the whole, more intelligent selection in union through the marriage bond, and an improved human race in consequence.

The Rights of Humanity Superior to Property Rights

As already indicated, there are many signs that the rights of humanity are coming to be regarded as paramount over the so-called rights of property, when there is any conflict between the two, —a reversal of the prevailing order in the history of the world thus far. When this ideal is realized, together with the coming in of universal democracy, both political and industrial strife, resulting in blood-shed, will cease from the earth.

The Destructibility of Matter and Physical Energy Now Admitted

That which is of greater significance than all the rest of "the signs of the times" is the changed attitude of the teachings of natural science with regard to matter and physical energy. Until quite recently, it was held that matter, while changeable as to its various forms, was resolvable into ulti-

mate atoms, which were regarded as eternal and indestructible; and so matter, fundamentally, was considered to be indestructible. Then there was the doctrine of "the conservation of energy," which held that the amount of physical force in the universe, while assuming various forms, was a fixed quantity, which could not be increased or diminished, or destroyed. At present, the graduates from the departments of physics and chemistry of many, if not all, of the leading colleges and universities know that it is considered by the world's leading investigators of matter and force, that both are gradually wasting away in favor of nothing; and so those now schooled in the learning of the world can agree with St. Paul in declaring that, "The things that are seen are temporal (temporary), while the things that are not seen are eternal."

The Coming Cycle of the Reign of Spirit

Once it is admitted that matter and physical force are destructible, that is equivalent to admitting that they are, in the absolute sense, "unreal," as even Mr. Herbert Spencer agreed. In consequence, the so-called laws of the so-called material universe are not *real* laws, and cannot, therefore, be held to be either God's laws, or to be in real contravention to the laws of Spirit, the laws of which are eternal, unvarying, and so, supreme

and *real*. Thus, as a result of the change that has come in the teachings of the world's learning, the historic "warfare between religion and science" is being done away with, and will vanish completely. It will soon come to be known by all men that Spirit is the only real substance, and that the manifestations of Spirit, God, Good, are the only real law and the only real power. This will transform humanity's point of view, change the basis of human reliance and usher in the age of the Spirit, to displace the cycle of materialism through which humanity has passed, thus far. Verily, as I have already said, the days foretold in the old prophecy are upon us, when, "The knowledge of God shall cover the earth as the waters cover the sea." This, above all else, will bring in health, harmony and holiness.

The Time of Dread Near at Hand

But between the present time and the coming in of that next cycle there is to ensue for the world at large a period of upheaval and distress and suffering such as has never been known of in human history, and it will try men's souls.* Fore-

*If this time of suffering shall prove to be less severe than has been foretold in various prophecies, and than is forecast in this book, it will be because of intelligent and effectual turning to God, on behalf of the world, by rightly instructed metaphysical workers, of whom there are already many in the world, in ways indicated further on.

seeing this period, Mrs. Eddy has written, beginning on page 95 of "Science and Health," the following:

Mrs. Eddy's Prophecy

"Lulled by stupefying illusions, the world is asleep in the cradle of infancy, dreaming away the hours. Material sense does not unfold the facts of existence; but spiritual sense lifts human consciousness into eternal Truth. Humanity advances slowly out of sinning sense into spiritual understanding; unwillingness to learn all things rightly, binds Christendom with chains.

"Love will finally mark the hour of harmony, and spiritualization will follow, for Love is Spirit. Before error is wholly destroyed, there will be interruptions of the general material routine. Earth will become dreary and desolate, but summer and winter, seedtime and harvest (though in changed forms), will continue unto the end—until the final spiritualization of all things. 'The darkest hour precedes the dawn.'

"This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace. The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth.

"Mortal error will vanish in a moral chemicalization. This mental fermentation has begun, and will continue until all errors of belief yield to understanding. Belief is changeable, but spiritual understanding is changeless.

"As this consummation draws nearer, he who has shaped his course in accordance with divine Science will endure to the end. As material knowledge diminishes and spiritual understanding increases, real objects will be apprehended mentally instead of materially.

"During this final conflict, wicked minds will endeavor to find means by which to accomplish more evil; but those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection."

The End of the Present Cycle

We are now in the midst of the greatest war and the greatest suffering that the world has experienced thus far. Of course, there have been places and times in the world's history where people have endured as much as they now are enduring in Europe, but such trouble never was so widespread before. At the time of the fall of Jerusalem there was as great suffering in Palestine, I suppose, as there now is in Europe. There have been spots, here and there at times, when humanity has suffered as keenly, but never before has there been any such war, upheaval and disturbance as we are now in the midst of, and this is but the beginning of sorrows; for after the war, or maybe even before it closes, comes the famine; and on the heels of the famine, the plague, which always follows where there are extreme degrees of starvation. There is no telling how many calamities in the way of earthquakes, floods, droughts, may occur; but after the war, famine; and after the famine, the plague; and what the world has experienced thus far is but "the beginning of sorrows," because that which is coming over the world is not going to strike just the men in the trenches, nor is it just going to take away from homes some of the male members, but it will spread through and among the people generally

and take women and children as well. I cannot say how severe it will be in any particular place, as here in Oregon, but any one who can read the signs of the times as much as he can discern the face of the sky knows that what I am saying is true. He that is able to go through it and endure unto the end of it shall be saved from it and enter upon the most wonderful period, the happiest period, the most joyous period the world has ever known.

How We May Survive the Period of Catastrophe

And how is a man to endure unto the end? We are told in the second chapter of Acts, that "he who shall call on the name of the Lord shall be saved," even when "the sun shall be darkened and the moon turned into blood." "When the sun shall be darkened,"—that is, when the human sense of the light of divine Mind or God, of whom the sun is the scriptural symbol, is obscured. "When the moon shall be turned to blood"—that is, when the light of the Christ, who should be regarded as "the prince of peace," whose light is reflected from God as the light of the moon is reflected from the sun, shall be perverted, on account of sectarian differences, to become the occasion of bloody strife.

as being the only power, the only remedy for every human ill, shall be saved.

An Unfortunate Mistranslation

The Authorized Version of the Bible tells us: "Believe on the name of the Lord Jesus Christ and thou shalt be saved." I am sorry that this verse appears in the Scripture in that way, in our most widely read English version, because it leads so many million people to depend on that which in the hour of need proves to be a rope of sand. The Greek verb *pisteuo* does not mean "believe," according to modern idiomatic English. The precise sense which it should convey is, *know God exactly and then rely on that knowledge*. The Greek word *onoma* does not mean "name," but it means "nature" or "character," according to modern English.

Rely on the Character of the Lord Jesus Christ

I will promise you one thing. Those of you who acquaint yourselves with the *character* of the Lord Jesus Christ, and then *confidently rely* on your detailed knowledge of that character, as your guide for thought, feeling and conduct, every day and in time of trouble, as you rely on your knowledge of arithmetic when you have a problem to solve,—if you have a detailed knowledge of that character, and rely on it in the same confident

Attention is called to page 40: The mis-spelling of the word "Brahmin"; to page 33: The paragraph beginning: "The mind knows, &c.," should read, "The mine knows, &c."; to page 61: The mis-spelling of the word "led."

—ineffectually,—and to have no answer in consequence. But those of you who are able to call on the name of the Lord in the time of trouble in some such sense as those of you who are accountants call on your knowledge of mathematics when you have accounts to reckon up, or as those of you who are chemists call on your knowledge of chemistry to work out intricate problems, or as those of you who are musicians call upon your knowledge of harmony and rhythm to bring forth an acceptable rendition; those of you who have Greek verb *pisteuo* does not mean “believe,” according to modern idiomatic English. The precise sense which it should convey is, *know God exactly and then rely on that knowledge*. The Greek word *onoma* does not mean “name,” but it means “nature” or “character,” according to modern English.

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way, you will be saved, and you will come through, at "the time of the end," to live in that glorious millennium which is to follow.

Futility of Belief

A man might *believe* in arithmetic. He might be fully convinced that there is such a science and that it is very important. He might go out on the streets of the Town, shouting and proclaiming, "*I believe in arithmetic. Formerly, I did not, but I have been converted and I believe in arithmetic*": and still, if he did not *know* anything about it *in detail*, it would not help him a bit and he couldn't solve one problem. Anybody could cheat him in a deal, any time.

I want to tell you that, if you are relying on a *belief* in God or His Christ to save you in this world or the next, without a knowledge of the nature of God and of the character of Jesus Christ, you are leaning on that which will prove a broken reed. It will not help you a bit. You will never get anywhere with that. But if you learn to *know* your God, to *know* His characteristic manifestations in detail and to know that each one is all-powerful and specific in its own realm, and to know that, when confidently relied upon and intelligently applied, it is a law of annihilation to all that opposes it in human experience,

then you will understand the character and nature of the Lord Jesus Christ, and your reliance on that will save you in this time and every other time if you intelligently practice such reliance in sufficient degree.

The Method of Prophecy

Now, in order that you may understand the whole situation a little more clearly, and that you may have more confidence in the forecastings given us by the prophets, and in order that you may understand your own way, both now and in the time of dread that is coming on most people, I am going to uncover to you, in a few minutes, how it is that the prophets were able to forecast the future and how you can learn to know what is coming and so to prophesy. To do that, it is necessary for us to get a clear understanding, which we can quite briefly, of the three levels in which human consciousness works or may work.

The Three Levels of Consciousness

Our starting point is the level of what may be termed *brain-mentation*;^{*} that is, the ordinary, every-day, "natural" consciousness of the vast majority of men and women. Below that is the

^{*}See Appendix II.

great realm of *sub-consciousness*, of which I shall have more to say later on. Above the level of brain-mentation is the level of *super-consciousness, divine Mind, God*. The terms "above" and "below" have nothing to do with directions in space, but refer to higher and lower mental qualities. Those are the three levels in which we work, or may work.

A Pertinent Illustration

In order that you may understand these, let me use an illustration. You go up, some day, near the top of a high mountain, and you may find yourself, up there, in the region of the clouds, and while you are in the region of the clouds, you will find that the clouds limit and narrow your vision. You cannot see through them; they obscure and shut you in. Descend a little, and you get below the level of the clouds and then the whole earth region is spread out before you. You can see, for miles and miles and miles, the rivers and streams and forests, and the villages and cities, if there are any. All the details of the earth are open before you, though the whole landscape appears darkened because of the clouds. If you ascend, you will get above the region of the clouds, and then the illimitable sky-order with the boundless light of the sun is before you. No forms or shapes there—all great, clear, boundless light.

A Concentrator and Reflector

While you are in the cloud-region, if you could climb up somewhere toward the upper stratum of the clouds, and if you had some kind of a large and powerful reflector and concentrator, so that you could catch the light of the sun and reflect it on the clouds round about you, intensifying the light, as the headlight of a locomotive reflects and concentrates the light, or as what is known as a burning glass catches and focuses the rays of the sun on a piece of paper, until it burns; if you had such a reflector and concentrator—a very large one—and could turn it on the clouds and dissipate them, what would happen then? Why, the whole earth-order would be spread out before you in detail, just as before, except that it would now be lighted by the full sunlight, and seen more clearly, in consequence—not because you *went down* and got in contact with it, but because you *went up higher*, got command of the sunlight, and by means of the reflector and concentrator dissipated the clouds. And then what? So far as you are concerned, the clouds are gone; everything below open; everything above open; everywhere, so far as you are concerned, the clouds are all swept away.

Psychics and Mediums

Well, now, there are some people who have a knack of descending from the region of brain-mentation into the region of sub-consciousness. These are the people who go into a so-called trance. They are called mediums or psychics. What is it that happens? In the degree that they get below brain-mentation, they come into the realm of sub-consciousness; that is, into something like the full consciousness of the earth-realm. Everything in the earth-realm is known coincidentally in the sub-consciousness; the past, the present and the future are all there. That is, the sub-conscious mind at its deepest level is omniscient as to the earth-order, though it knows nothing of the spiritual order. The concepts of the earth-order are describable as material, temporary, imperfect and finite, or limited. It is the order of shape and change. It is the order of un-Godlike mentality; for divine Mind, "the mind which was also in Christ Jesus," thinks in terms of the spiritual, the eternal, the perfect and the infinite. The sub-conscious mind is what Jesus called the Devil, of which he said: "He abode not in the truth, for there is no truth in him." It is the order of falsehood, unreality, although its presentations seem very real to human experience.

Psychism Condemned

Now anyone descending into the region of the sub-consciousness, if he gets into it sufficiently, can, if he wants to, tell where somebody's grandfather hid his will. He can tell you what your sister in California is doing just now, if he wants to. If he gets clear down into it and fully into it, he can tell you anything about what is going on in the war in Europe, or what is transpiring in Timbuctoo, or what happened in Hong Kong yesterday or is likely to happen tomorrow or next year; but I want to tell you that the practice of descending from brain-mentation into sub-consciousness is damnable and deadly in its effect. It amounts to endeavoring to become possessed of a "familiar spirit". The Scripture wisely counsels: "Regard not them which have familiar spirits" (Lev. 19:31), and repeats this advice directly and by implication at least a dozen times.

No Communication with Departed Spirits

Because they do not understand the mental operations which they experience, many psychics, when they go partially or wholly into "trance" and see "visions" and hear "voices" and get information in ways that are abnormal and unusual from the standpoint of most peoples' experience, —these psychics, being unable to account for their

experiences in any other way, suppose that they have gotten in mental communication with the "spirits" of those who have died and "passed to another world", when, as a matter of fact, they are simply getting direct mental impressions from what is stored in the deeper levels of their own sub-consciousness, which is identical with the sub-consciousness of all mortals, past, present and future, and contains a record of their mortal experiences, though nothing of spiritual fact or truth.

Psychic Phenomena Explained

Many "mediums" will insist that they see the form or get communications in the peculiar vernacular of an "old Indian chief", or some other queer personality, or that the form or voice, or both, of some departed relative appears to them, and gives them information, and these "spirits" they regard as "guides". As they go into partial or complete "trance" (mental "transition" from brain-mentation to sub-consciousness), they do get in mental touch with the sub-conscious realm, in which are preserved the records of the forms, voices, sayings, and deeds of all mortals who have ever lived, as a phonograph record preserves the song or speech of one who spoke into the instrument years ago, and they get into mental touch

with the sub-conscious mental currents which energized through them. Feeling this mental touch, and being influenced by it, their own mentalities objectify the forms, voices and pictures which they experience, just as your dream-consciousness, at night, objectifies persons, voices, scenes, and surroundings which have no real existence—no existence apart from the dream itself. To quite an extent, those who are in “trance” see and hear what they “went into trance” *expecting* to see or hear, though, once in touch with the sub-conscious mental realm, it may influence their personal mentalities to have many experiences which were not expected. Once the personal mentality has thrown itself into contact with the sub-consciousness, it may be caught and carried along in its experiences by the mental currents of that realm as a man embarking in skiff on a river might be carried along by the current into regions and scenes which he had not anticipated.

“Materializations” at “Seances” Interpreted

But, at “seances”, groups of people often see, or think they see, the “materialization” of some departed “spirit”, in such a way that they all have a uniform sense of what they see. How is this possible, if there is not some actual object before them to induce this uniform impression?

It is because, under the influence of those who are leading "the circle", and under the influence of group-consciousness, stimulated by expectation, they all come more or less into touch with the realm of sub-consciousness, which is hypnotic in its effect, and so they are all brought into one circle of hypnosis, and their mentalities objectify the uniform picture, largely in accordance with the expectation of the one or more persons whose thought is guiding the "seance". But, when their mentalities come into contact with the sub-conscious realm, they may contact mental currents which are running there that will cause the whole group to have mental experiences, and to think that they see forms or hear voices, that were unexpected by anyone present.

Mrs. Eddy's Explanation of Psychic Phenomena

In explanation of the phenomena of psychism and of so-called spiritualism, Mrs. Eddy has written, on pages 86 and 87 of "Science and Health", as follows:

"Mortals evolve images of thought. These may appear to the ignorant to be apparitions; but they are mysterious only because it is unusual to see thoughts, though we can always feel their influence. Haunted houses, ghostly voices, unusual noises, and apparitions brought out in dark seances either involve feats by tricksters, or they are images and sounds evolved involuntarily [out of sub-consciousness] by mortal mind. Seeing is no less a quality

of physical sense than feeling. Then why is it more difficult to see a thought than to feel one? Education alone determines the difference. In reality there is none.

"Portraits, landscape paintings, facsimiles of penmanship, peculiarities of expression, recollected sentences, can all be taken from pictorial thought and memory [the region of the sub-consciousness] as readily as from objects cognizable by the senses. Mortal mind sees what it believes as certainly as it believes what it sees. It feels, hears and sees its own thought. Pictures are mentally formed before the artist can convey them to the canvas. So it is with all material conception. Mind-readers perceive these pictures of thought. They copy or reproduce them, even when they are lost to the memory of the [conscious] mind in [the sub-consciousness of] which they are discoverable.

"It is needless for the thought or for the person holding the transferred picture to be individually and consciously present. Though individuals have passed away, their mental environment remains to be discerned, described and transmitted. Though bodies are leagues apart and their associations forgotten, their associations float in the general atmosphere [the sub-consciousness] of human mind.

"The Scotch call such vision 'second sight,' when really it is first sight instead of second, for it presents primal facts to mortal mind. Science enables one to read the human mind, but not as a clairvoyant. It enables one to heal through Mind, but not as a mesmerist.

"The mind knows naught of the emeralds within its rocks, the sea is ignorant of the gems within its caverns, of the corals, of its sharp reefs, of the tall ships that float on its bosom, or of the bodies which lie buried in its sands; yet these are all there. Do not suppose that any mental concept is gone because you do not think of it. The true concept is never lost. The strong impressions produced on mortal mind by friendship or by any intense feeling are lasting [in sub-consciousness], and mind-readers can perceive and reproduce these impressions."

Caution Against Psychic Practices

Have no partnership with the practices or performances of psychics and mediums, and place no

reliance in such testimony. Even though they are able to report about things and events that are distant, and about events past or future, in a very unusual and wonderful way, you will note, if you have had any previous experience with them, that they almost never foretell or report anything good. The reason is, that they are in touch with the realm of the sub-consciousness, in which, from the absolute standpoint, nothing but the order of limitation and evil inheres; so they cannot get in touch with any good. They may sometimes forecast a coming journey, or the receipt of some money, or some other so-called good of the material order, but of real good, of the experiences of the good of God, they have no report to make. From even the human standpoint, they are generally "prophets of ill".

Mediums Unwittingly Sell Themselves to the Devil

It will be noted that those who endeavor to forecast the future, or to read mortal mind, through getting in touch with the sub-consciousness, do not even profess to take any thought of God, in doing so. Their method of procedure is to immerse themselves in the "sea of sub-consciousness", and thus, usually without understanding the significance of what they are doing, they, "sell them-

selves to the devil'', for the price of a little unusual mortal mind information, received in an unusual way, and almost wholly of the order that one would prefer not to hear about.

The More Excellent Way

The prophet Isaiah has well said:

“And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizzards that peep, and that mütter: should not a people seek unto their God? to the living (God), instead of to the dead?” (Isa. 8:19).

This is much the better way for every kind of knowledge that one may need; for if one, neglecting for the time being the region of the sub-consciousness, will go higher, reaching up toward God, becoming acquainted with God, with the boundless Light,—that is, becoming acquainted with universal love, with universal intelligence, with universal joy, with universal peace, with universal liberty, with universal justice, with universal purity, and dozens of other divine manifestations that I might mention, all of which are illimitable, but all of which have identity with boundless light, getting into that higher realm, getting command of that light, which is the sunlight of God, you can cause it to energize in your mentality so that it serves the purpose of a powerful spiritual reflector and concentrator, catching light

from higher Light and concentrating that light upon the cloud realm, upon the mist, upon the fog of brain-mentation and the limitations of carnal mind, and if you succeed in doing this, you will be released, for the time being and as long as you succeed in doing it, from the cloud realm, from the limits of brain-mentation. Then what? All the earth-order of knowledge is spread out before you more clearly than to him who descends to sub-consciousness. You go higher and get all, even of the lower order, spread out before you, because the intervening clouds, with their limits, have been swept away. Not only is the earth-order spread out, but also the sky-order, the Light of the Christ, who declared, "I am the light of the world; he that followeth me shall not sit in darkness, but shall have the light of life." No limitations. Everything pertaining to humanity, past, present and future, stretched out before you like the details of the hills and valleys to one on a high mountain; and all the joys of the illimitable God above. And then from that higher standpoint, you can read the past, present and the future; not because you went down, but because you went up. Those who read mortal mind from this higher standpoint, do so without immersing themselves in it or becoming subject to it. They read it as masters by rising above it, and in a measure control it, instead of its controlling them.

How the Prophets Forecast the Future

Now, this is what happened in the case of the prophets. They were an order of men who, in order to know the past, present and future of humanity, did not go into sub-consciousness. They went up to God, and their realization and understanding and control of the light of God gave them power to sweep the clouds obscuring their human mentalities out of the way and then they knew what humanity had gone through, was going through, and will go through to the end.

As confirmatory of what I have been saying, the following words of Mrs. Eddy are interesting and illuminating:

“Mortal Mind Reading and Immortal Mind Reading”

“Mortal mind-reading and immortal mind-reading are distinctly opposite standpoints, from which cause and effect are interpreted. The act of reading mortal mind investigates and touches only human beliefs. Science is immortal and co-ordinate neither with the premises nor with the conclusions of mortal beliefs. The ancient prophets gained their foresight from a spiritual, incorporeal standpoint. . . . When sufficiently advanced in Science to be in harmony with the truth of being, men become seers and prophets involuntarily, controlled not by demons, spirits, or demigods, but by the one Spirit. It is the prerogative of the ever-present, divine Mind*, and of thought which is in rapport with this Mind, to know the past, the present, and the future.

“Acquaintance with the Science of being enables us to commune more largely with the divine Mind, to foresee and foretell events which concern the universal welfare,

to be divinely inspired,—yea, to reach the range of fetterless Mind.

"It is recorded that Jesus, as he once journeyed with His students, 'knew their thoughts,'—read them scientifically. In like manner he discerned disease and healed the sick. After the same method, events of great moment were foretold by the Hebrew prophets. Our Master rebuked the lack of this power when he said: 'Oh ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?'"

*The phrase "divine Mind," as here used, evidently means a very high degree of spiritual intelligence, but cannot, in this connection, be taken to mean the absolute Mind; for, in the realm of the absolute, which is the eternal order, there is no time ('Time is no part of eternity'—S. & H. 468:29), and, consequently, no past, present or future to be known by absolute Mind. On the other hand, God, Mind, cannot cognize the time order, which is the mortal order; for God is "of purer eyes than to behold evil, and cannot look upon iniquity;" and, from the absolute standpoint, the material order is "iniquity."

A Moving Picture Illustrates

Now, in order that you may understand exactly what you are to do if you want to be saved,—for illustration, suppose you go into a moving picture show in the middle of the performance. There is a picture going on, spread out before you on the screen, swimming by. There is no substance there, though it appears as though there were. It seems so, but if you go down to the screen and reach out to it, you wouldn't get hold of those people or things which appear. The picture reels by for an hour, an hour and a half or two hours, may be, spread out before you, a succession of pictures, in time order. Now, you know, every part of that picture was reeled up

in the box before it commenced to unfold. It is at the will of the operator as to how it is reeled out, fast or slow, and you have to take it as it comes if you stay there. If you enter in the middle of the performance, some of the picture has been shown and reeled up on one reel in the box, and some hasn't been unreeled and shown yet. If you could go back to that box, and had an X-ray vision so you could look right into it, then you could get at one glance everything that had been shown and everything that was to be shown. You could get all the details of the picture at once, if you could look into the box.

The Great, Original Cinematograph

So far as the material, un-Godlike order is concerned, we may as well speak of it as an illusory moving picture; for our experience and dealings with it work out as though it were; and it has been so recognized by many great thinkers. For instance, Emmanuel Kant, in "The Critique of Pure Reason", declares;

"All [real or spiritual] life is essentially only intellectual and not subject to time changes, neither beginning with birth nor ending with death. This world's life is only an appearance, a sensuous [perverted] image of the pure spiritual life, and the whole world of sense only a picture swimming before our present knowing faculty like a dream, and having no reality in itself. For if we should see things and ourselves as they are, we should see ourselves in a world of spiritual natures with which our entire real relation neither began at [supposed mortal] birth nor ended with the body's death."

Martin Luther held the same views, as is indicated by the following paragraph concerning him from Cassell's "Universal History", by Ollier :

"The fervour and moral purity of his life showed the perfect sincerity of the man; while the . . . mysticism of his speculations, which induced him to regard the visible world as an illusion, essentially evil and misleading, revealed a nature ill at ease with itself and its surroundings, but one from which great deeds might be expected."

About 600 B. C., Arada, a renowned Bhamin teacher, wrote :

"Putting away all desire and clearly recognizing the non-existence of matter, we reach a state of perfect emptiness" [of all sense of that which is false].

About two centuries later, Plato, the renowned philosopher of ancient Greece, declared, in one of his books :

"This world which appears to the senses has no true being, but only a ceaseless becoming; it is and it is not, and its comprehension is not so much knowledge as illusion."

Parmenides, a Greek philosopher, born 488 B. C., as reported by Dr. Crozier in his "History of Intellectual Development", wrote as follows :

"The material world . . . (is) a mere succession of fleeting, ephemeral existences, coming into being and passing away as in a dream, or, like the images in a mirror, shadowy and illusory appearances, without reality or independent existence of their own."

In the "Gospel of Buddha," arranged and translated by Dr. Paul Carus, we find the great

Eastern seer and teacher, who lived about 500 B. C., reported as follows:

"Look about you and contemplate life! Everything is transient and nothing endures. There is birth and death, growth and decay; there is combination and separation. The glory of the world is like a flower; it stands in full bloom in the morning and fades in the heat of the day. Wherever you look, there is a rushing and a pushing, an eager pursuit of pleasures, a panic flight from pain and death, a vanity fair, and the flames of burning desires. The world is full of changes and transformations. All is *samsâra* [error, vanity]. All compound things shall be dissolved again, worlds will break to pieces and our [mortal] individualities [so-called] will be scattered; but the words of Buddha will remain forever."

The immortal Shakespeare in "The Tempest" makes one of the characters to speak thus concerning mortal man and the material universe:

"We are such stuff as dreams are made of,
And our little life is rounded with a sleep.
The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself—
Yea, all which it inherits—shall dissolve
And, like this unsubstantial pageant faded,
Leave not a rack behind."

A little farther on, I shall give several quotations from our own Bible, indicating clearly its teaching of the destructibility and consequent unreality of matter and flesh.

Count Leo Tolstoy wrote in his famous *War Prophecy*:

"I see the passing show of the world-drama, how it fades like the glow of evening upon the mountains."

Baha'o'llah, in the first paragraph of the "Book

of Ighan," makes the following significant declaration:

"The servant of God shall never attain to the shore of the Sea of Knowledge except by complete severance from all that is in the [material] heavens and earth."

It is very evident that we do not need "severance" from that which is good or real or true; so this statement by Baha'o'llah is equivalent to a declaration on his part that the material universe is not God-made and is neither good, real or true; and so is to be regarded as transitory and illusory.

Mr. F. L. Rawson's Interpretation

Mr. F. L. Rawson, the widely known independent Christian Science author, teacher and practitioner, of London, England,—formerly one of the most eminent mechanical, electrical and consulting engineers of Great Britain, long recognized as the leading British authority on new inventions,—in his epoch-making book, "Life Understood",* and in his other publications,* including the weekly, "Active Service", which he edits, has developed in great detail, and in a very edifying way, the fact that the material universe may be regarded, and mentally dealt with, as an im-

*For sale in America by The Central Christian Science Institute, 447-449 McCormick Bldg., Chicago. See last advertising page at end of this book.

mense cinematograph, or moving picture, all the details of which were pre-determined from its own beginning, and which, to adapt Kant's phrase, swims before the present knowing faculty of humans like a dream, having no reality in itself. And, as Mr. Rawson points out, humans must see and submit to the many unpleasant features of this cosmic moving picture, involving for them the experience of sin, disease, accident, poverty, limitation and death, pre-determined for them from the beginning of cosmic mortal belief, *alias* the devil, except in the case of those humans who learn how to turn to higher Mind, God, or get someone, who knows how, to do so for them, and apply the light and power of this Mind to erase and destroy at least the more evil features of the cosmic moving picture which otherwise would be imposed upon them as seeming reality, just as a spectator at an ordinary moving picture show, where the pictures on the screen are but a combination of light and shadow, might, if he had the control of a powerful searchlight, press the button, turn on that light, whenever the pictures did not suit him, and cause them partially or wholly to disappear, in proportion to the intensity of the light which he could command to turn upon them.

The Final Disappearance of Matter

Thus far, humans have rarely attained the real-

ization and command of the light of Spirit sufficiently to erase from the cosmic moving picture the lines and figures which represent the manifestations of matter; for these seem to be thrown into clear and strong relief, and, thus far, have generally proven indelible. But tens of thousands of humans, in various ages of the world, have had sufficient realization of the light of ever-present Mind to be able to so reflect this light upon the false moving picture which cosmic mortal belief was endeavoring to induce them to accept as themselves, as to erase from that picture the elements named sin and disease, whether organic or inorganic, poverty, accident and discord generally. They have also been able to delay indefinitely the coming of the death-picture upon their human consciousness; and, with increasing spirituality, they will ultimately destroy this altogether, as they finally will, also, those elements of the cosmic picture known as matter. Well has the prophet Isaiah declared: "And all the host of heaven [material planets and stars, including the earth] shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down" (Isaiah 34:4): even as the writer to the Hebrews represents God as declaring: "Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as

of things that are made [by mortal belief, which are not eternal, as are all the works of God], that those things which cannot be shaken may remain" (Heb. 12:26, 27). And Jesus declared, "Heaven and earth shall pass away but my words shall not pass away", which is exactly in line with the prophecy of John in the Revelation, where he writes: "And I saw a new [eternal] heaven and a new earth: for the first heaven and the first earth were passed away."

The Moving Picture Hypothesis is Practical

So, let me repeat, we may deal with the so-called material universe in all phases of its presentation, as though it were an immense, long-drawn-out moving picture, into which we, personally, entered after the show was far progressed. The sum-total of cosmic mortal consciousness, the devil, is the operator, and we, so far as our mentalities are carnal and material, are offspring of the devil, "who abode not in the truth," as was the case with the mentalities of the Scribes and Pharisees, to whom Jesus said: "Ye are of your father the devil, and the lusts [behests] of your father, ye will do." There is a measure of carnality in every one of us, which is offsprung from the devil; and the devil unreels the pictures of the material order to us and we have to take them

as they come, unless we know better, just as we would let the clouds on the mountain drift by and envelop us, if we did not know better. But if, up in the mountain, we could get hold of a large and powerful concentrator and reflector of the light of the sun, we could dissipate some of those clouds, and if in "the mountain of the Lord's house" (exalted spiritual consciousness) you gain a knowledge and command of the power of God, which is the boundless light, "the light that lighteth every man that cometh into the world," and foresee what the operator of mortal mind is going to unreel for you, if he is going to send clouds before your vision which are filled with appearances named poverty, disease, want, pain, and all that kind of thing, if he is going to send such clouds as these drifting before or across your mentalities, and you "call on the name of the Lord," you turn to higher Mind, you get control of that higher Light and turn it on those dark pictures, you can largely erase and destroy them, burn them up, with the fire of the Holy Ghost. You can protect the region of your own mentalities and of others closely connected with you from being overwhelmed and apparently killed by those drifting clouds of evil which are coming over the world in the near future, destroying all save only those who know how to intelligently call on the name of the Lord and be saved.

Make Your Knowledge of God Practical

Now, if you believe in God, if you believe in good, and if you believe that God is all-powerful, if you *know* He is, and that each of His manifestations is all-powerful in its own realm, if you lay hold on liberty and apply it to the extermination of bondage, if you lay hold of divine Love and consciously apply it to the destruction of malice, jealousy, anger and revenge, if you consciously lay hold on Life, God's truth and being, and apply it to the destruction of the argument of death, if you will lay hold on Spirit, which is the only substance that will endure, and apply your knowledge of that substance to the overcoming or controlling of matter which is but a false claim of substance, and really is only shadow, if you will stand with your God in consciously and intelligently turning down all that is unlike God in your experience, then it will not be blind faith on your part but intelligent action, and you will be saved.

Death Unnecessary

My friends, you do not need to die. It is not written in God's law that you shall. The Scriptures represent God as declaring, "Oh death, I will be thy plagues" (Hosea 13:14); and again, "I have no pleasure in the death of him that dieth, saith the Lord God; wherefore, turn your-

selves, and live ye" (Ezekiel 18:32). The Scripture again speaks of Christ as he who "was manifest to destroy him who had the power of death, that is, the devil."

"Death is the wages of sin, but the gift of God is eternal life." Death is not the law of God. The Son of God was sent into the world, not that you might have death, but that you might have life and have it more abundantly. "This is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent." If you know God and know him fully, you will never die. "He that keepeth my saying shall never see death," saith the Christ. I will tell you that, if you die, in this time or any other time, it is because you die under the law of the devil and not under the law of God, and the truth dwelleth not in the devil. Death is one of those pictures that comes along and deceives humanity. You can stave that off indefinitely. You do not need to suffer with sickness or to die.

Rise to Higher Consciousness

Get into that higher Light, in the light of which everything above and everything below is spread out before you, so you can see your way. In doing so, you get into that order of mentality which was also in Christ Jesus. Then, when you can see everything in the earth-order, where everything

is open and coincidently known, you can "speak with tongues" if you want to, as they did on the day of Pentecost. In "Science and Health", Mrs. Eddy, speaking of those activities of human mentality which are in close touch with absolute Intelligence, declares:

"Mind is not necessarily dependent upon educational processes. It possesses of itself all beauty and poetry, and the power of expressing them. . . . We are all capable of more than we do. The influence or action of Soul confers a freedom, which explains the phenomena of improvisation and the fervor of untutored lips."

Speaking with Tongues

Human languages are mortal, not immortal. God neither knows nor speaks the English, the Latin or any other articulate language; but all human words, all languages, are stored up and known in general sub-conscious mind; and he before whom this sub-conscious mind lies open in the light of higher Mind can read out of this lower mind, and speak, any language he chooses, without having previously studied it, as easily as you can read a newspaper. There are extant today quite a number of books written in this way. The so-called "Aquarian Gospel", by Levi, is one of them.

Two Modern Persian Prophets and Seers

It is reported, on apparently reliable authority, that Husain Ali, whose spiritual title is Baha'o'

llah, the founder of the modern Bahai movement, wrote books on subjects that he had never studied, one of which was a history of Greek philosophy, and that these books bear the test of the most critical scholarship as to their accuracy. It is also said that his son, Abdul Baha, who spent all his life, from childhood to old age, in a Turkish prison, with no opportunities for schooling, on being released at sixty-four years of age, travelled in Europe and spoke at will in private conversation the languages of the various countries which he visited, though he delivered his public addresses in Persian.

“And Nothing Shall be Impossible to You”

It is well for us all to strive for that high degree of spirituality which, in proportion as we attain it, will set us free from the limitations of materiality and brain-mentation; for this will mean a completer freedom and higher usefulness for us in every way. It will enable us, for one

In one of his “Tablets,” Baha’o’llah wrote as follows concerning his ability to become acquainted with the world’s learning without study:—

“Thou, indeed, knowest that we have never read the books of the people or ever become conversant with what they know of science. But whenever we wish to mention anything concerning the utterances of the learned and wise, that which is in existence and that which books and tablets contain become manifest before our face. Thus we see, and then write what we see.”

thing, to know anything that we need to know, spiritual or material, instantly, and without any process of learning; that is, it will make us highly intuitive; and this same order of exalted consciousness uncovers sin, without effort, and destroys it in the uncovering process.

True and False Methods of Uncovering Error

That method of uncovering sin, which drags a confession of it out of a fellow human being by a process of mortal questioning and application of "the third degree", whether administered by a Christian Scientist, so-called, or by a police officer, tending to make the so-called sinner fearful and humiliated, is often very harmful; and especially so, if the error so uncovered is published around the neighborhood, or in the newspapers. This is a mortal-mind uncovering of error, which, instead of destroying it, tends to multiply and propagate it, and to fix it upon the sinner. But, when error is uncovered, without mortal questioning, through spiritual discernment on the part of the Scientist, the same spirituality which uncovers it destroys it, or so largely so that, as Mrs. Eddy says in "Miscellaneous Writings", "the remaining third destroys itself." In other words, the scientific uncovering of error and destruction of it are co-incident, and part of the same process.

Super-Consciousness Is Healing and Life-Giving

Also, the attainment of what Mrs. Eddy aptly speaks of as "fetterless Mind", by rising above brain-mentation, enables one to heal all manner of disease, and prevent the approach of death. Very luminously has she written in "Science and Health" the following paragraphs:

"The admission to one's self that man is God's own likeness sets man [mankind] free to master the infinite idea. This conviction shuts the door on death, and opens it wide toward immortality. The understanding and recognition of Spirit must finally come, and we may as well improve our time in solving the mysteries of being through an apprehension of divine Principle . . . Our Master easily read the thoughts of mankind, and this insight better enabled him to direct those thoughts aright.

"Our Master read mortal mind on a scientific basis, that of the omnipresence of Mind. An approximation of this discernment indicates spiritual growth and union with the infinite capacities of the one Mind. . . . The effect of his Mind was always to heal and to save, and this is the only genuine Science of reading mortal mind. . . . We approach God, or Life, in proportion to our spirituality, our fidelity to Truth and Love; and in that ratio we know all human need and are able to discern the thought of the sick and the sinning for the purpose of healing them. Error of any kind cannot hide from the law of God.

"Whoever reaches this point of moral culture and goodness cannot injure others, and must do them good. The greater or lesser ability of a Christian Scientist to discern thought scientifically, depends upon his genuine spirituality. This kind of mind-reading is not clairvoyance, but it is important to success in healing, and is one of the special characteristics thereof."

How Super-Consciousness is Gained

The progressive attainment of higher Mind is

brought about by learning to know God as fully and as much in detail as possible, and by living as close to the Absolute in thought, feeling and action as possible, and as continuously as we can. The process may be hastened by scientifically knowing that man really thinks by the action of infinite Mind, and never by the action of brain lobes; that man is the reflection of infinite Spirit, and is never a form of matter; and that any appearance to the contrary is absolutely false, and without divine power or any real power to maintain itself in evidence, or to continue to enforce its false claim. There is no sub-consciousness, no cosmic mortal belief, no evil or devil, because God, the infinite Good, immortal Mind, never created His opposite, nor endowed His opposite with power; and that which He has not created or endowed does not exist, even though it may appear, until the false appearance is destroyed by the application of Truth.

The Coming Day of the Lord

More and more, and very rapidly in these "last days", will mankind, all over the world, come into the understanding and progressive demonstration of this saving truth.

The conditions will soon be favorable to the rapid spread and acceptance of this higher knowledge. As long as men are at least fairly com-

fortable on the plane of material living, the most of them will not turn to spiritual truth. Even when they are in trouble, as long as there is any seeming material help in sight, or as long as there is any visible seeming opponent that they can fight, they will continue to use carnal means and carnal weapons. At the present time, the various nations of the world think that certain other nations are their enemies, and so they are fighting each other. To use an inelegant but very applicable illustration, the situation is somewhat comparable to that of two cats, with their tails tied together by a bad boy, and thrown over a clothes-line. Each cat thinks that the other is the occasion of his discomfort, because the other cat is the thing in sight; so they proceed to fight and tear each other in pieces; and the bad boy who is their real enemy looks on and laughs, being himself unharmed. They should not attack each other, but should help each other off the line, and attack the boy. Then their troubles would cease.

The Enemy Uncovered

Likewise, in a fundamental sense, no two human beings, and no groups of human beings, ever have any occasion to regard each other as enemies; and, if they knew how to employ the more excellent way, they would never quarrel with or fight against each other, either mentally, verbally or

physically. The one evil, cosmic sub-consciousness, the devil, the master of the cosmic moving picture show, ties humans together in social, commercial or political bonds, and then they find themselves in distress, because the relation is on a false, material basis; and then each person or group thinks that its distress is caused by the behavior of the other person or group; and then they fight. The fact is, that their discomfort, and the disposition to fight about it, is instilled into their mentalities by the one evil, the father of mortals, and the father of lies. If humans would regard each other and treat each other kindly and unselfishly, even when they were seeming to be used as agents in bringing distress upon each other, and would turn their attention to the sum-total of falsehood, by scientifically knowing that there is no evil, or devil, because God, the infinite Good, never made any; and that this false claim of evil has no power to continue to unreel pictures of discomfort and distress before them, or before mankind in general, they would then be attacking with the sword of the Spirit, and the Word of Truth, that which is their real enemy. Then they would begin to find deliverance from their distresses. Men never will find deliverance, as long as they fight each other, animated by evil passions, and using carnal weapons; but when

they treat each other lovingly, and turn upon the great lie, and liar, the devil, with their knowledge and mental enforcement of divine Truth and Love, their troubles will soon be over.

“Man’s Extremity is God’s Opportunity”

The present world-wide war will cease, sooner or later, from physical exhaustion, if for no other reason; and then men will cease to fight that which is in sight. But when the famine and the plague come upon them, in the measure that they are likely to, they will wake up to the fact that there is no help on a material basis. Then they will do what men generally do, when all material means have failed. They will turn to God, the Spirit, which is the source of real power. Then, indeed, “man’s extremity” will prove to be “God’s opportunity”. Men and women, all over the world, will be ready to learn how to *intelligently* “call on the name of the Lord, and be saved.”

The Gospel in All the World

The Science of God, and of His law and power, is already known, and widely disseminated in the world, through the discovery and teachings of Mrs. Eddy, founded upon the teachings of the Bible; and the conditions of modern life are such, with its railroads, steamships, telegraphs, ocean

cables, wireless instruments, and its facilities for printing, that the knowledge of the Truth, and the scientific method of its application, could be made known to practically the whole world in a single day, if desired. So, when, under the pressure of necessity, men come to "hunger and thirst after righteousness" (right-wise-ness), the conditions are such that they can be given the needful knowledge without delay. And so it seems very likely that the prophecy of Jesus will be fulfilled, that "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end [of this age, and the commencement of the next one] come."

Then there will be demonstrated in present experience the prophecy in the second chapter of Isaiah:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

That is the blessed time that is coming, and in a very few years.

Know God, rely on Him, be saved, and enter into the coming joys eternal.

SUPPLEMENT

Day of Pentecost

“Hearing, Every Man in His Own Language”

(Portion of a lecture delivered in Chicago, June 10th, 1917)

What Constitutes an Explanation

To explain a mystery, is to give an understanding of the conditions under which the phenomenon occurred, to classify it by showing its relation to other similar phenomena, and to show how, under like conditions, the phenomenon would be repeated.

Errors by Reversal May Serve as Way-Marks to Truth

You will recall that, on the Day of Pentecost, the disciples of Jesus, being Galilaeans, began to speak in their own language the wonderful works of God; and men in the assembled crowd, “from every nation under heaven”, to their amazement, began to hear them, not in the language they were speaking, but every man in his own language.

Since, as Mrs. Eddy has declared, "by reversal, errors serve as way marks to the one Mind" (S. & H., 267:24), and again, "If mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations reversed, will be found the type and representative of verities, priceless, eternal and just at hand (Misc. Writ., page 60), let me relate to you two experiences on the plane of error which may serve as "way marks" in enabling us to understand this Pentecostal phenomenon of hearing in many languages the words of one speaker through the operation of higher Mind.

The Experience of a Merchant

Quite a number of years ago, there lived in a village in Ohio a merchant whom we will call Mr. S. The only daughter of Mr. and Mrs. S. was attending college at Akron, Ohio,—a college in which there was a dormitory for the women, presided over by a Miss B., who was also one of the professors in the college, and was much beloved by the girls.

The Conditions at the Time

One evening, in the winter time, just after dinner, Mr. and Mrs. S. were sitting in their living room, with their backs toward a center table, on

which was a large parlor lamp, with a shade, from under which light fell upon the magazines which they were reading. There was no other light in the room, and, in consequence, the outer portions and corners of the room were comparatively dark.

An Experience Mentally Transferred

As Mr. S. sat there reading, he suddenly heard, in tones of fright and agony, in his daughter's voice, the words: "Papa! Papa!" Startled, he looked up from his paper, and saw in the dusky corner of the room the figure of his daughter outlined in a sheet of fire. He immediately addressed his wife, "Mama, did you hear Erma call?" She replied, "Why no. What do you mean?" Then he told her of the experience which he had just had. She laughed at him, and they both thought the circumstance queer, but dropped it from thought in a few moments. But, in half an hour, a telegram came, saying that his daughter had been burned to death.

What Lead to the Occurrence

It was the lady-principal's birthday, at the college; and the girls had arranged a celebration in her honor. One of them had written a poem for the occasion; another had set it to the music of a

chant; and a dozen of the girls, including Miss S., had robed themselves as muses, their gowns having been made from Canton flannel, which is very inflammable. The gowns had long, flowing sleeves.

The Birthday Celebration

After dinner, the girls assembled in the parlor, and, when all was ready, a messenger was sent up to Miss B.'s room, saying that someone wished to see her in the parlor. As she came in, the girls who were seated around the outside of the room rose and gave her the Chautauqua salute. From a side room, the twelve girls came dancing out in a row, singing the chant. They formed a circle around the center table, caught hold of hands, began waving their hands up and down, circling about the table and dancing to the music of the chant.

The Tragic Ending

Over the center table there was an old-fashioned gas chandelier, with the arms hanging rather low, and at the end of each was an unprotected gas flame. Miss S. accidentally swung the flowing sleeve of her garment against one of the flames, and the fire ran over her gown as quickly as though it had been gun-powder. Frightened, she

gasped for breath, inhaled a full breath of the flame, and seemed to realize instantly that she was killed. She cried twice, "Papa! Papa!" and fell down dead. Of course, it was in the self-same instant that her father heard the cry at her home, sixty or seventy miles away.

Interpretation of the Phenomenon

Now, of course, he did not hear those words, nor see her in a sheet of flame, in the ordinary way. That is, the sound waves did not travel in the atmosphere those seventy miles, nor did the light waves pierce the walls of the college, travel the seventy miles, pierce the walls of his home, and strike his eyes after the manner of ordinary vision, judged from the physical standpoint.

Transference Through the Sub-Consciousness

What did happen was as follows: Through the medium of universal sub-consciousness, concerning the nature and activities of which I have informed you in previous lectures, the daughter's state of feeling was immediately transferred to the father. Such transfer is going on all the time, regardless of so-called distance, between people who are closely related in thought and interest; but, ordinarily, an impulse passing from one to the other is not strong enough to break

down the natural barrier that usually seems to exist between the conscious mind of a person and the region of the sub-consciousness. Otherwise, peoples' mentalities would be flooded, all the time, with states of thought and feeling coming to them from all sorts of persons, in all sorts of places, who are thinking about them.

A Natural Barrier Broken

But, in this case, the thought-and-feeling-impulse sent by the daughter toward the father was so intense that it broke this natural barrier, for the moment, and his mentality received and took on her state of feeling. Under the stimulus of this feeling, his mentality did what our mentalities frequently do, when in the dream state. It objectified words and a visual image corresponding to the state of feeling which it had received and was experiencing. If, at a given time, any two people felt exactly the same,—mark you, I say, *exactly* the same,—they would say exactly the same words, and do the same things. Accordingly, when the father, for the moment, felt the same as the daughter, his mentality expressed itself, by auditizing and visualizing just what her mentality was expressing.

Now, for the time being, we will let this incident stand; and I will relate another one, with

which, after finishing it, I wish to correlate this one.

Another Pertinent Incident

When I was about twenty-one years of age, long before I knew anything about Christian Science, I had quite a severe and protracted fit of illness, which did not confine me to the house, but kept me from attending to my regular work. During this time, I was staying with an uncle in the country, and he was a subscriber to a farm journal, known as "The Farm and Fireside." One day, I chanced to read in this paper an advertisement, worded substantially as follows: "Clairvoyant Physician. Send a lock of your hair for a free diagnosis, and recommendation as to treatment." The name and address of a physician in Michigan was given. I was in New York state at the time.

A Clairvoyant Diagnosis

Half out of curiosity, half seriously, I answered the advertisement, sending merely my name and address, and a small bit of my hair. As quickly as a letter could reach the town in Michigan and a reply come back,—that is, by return mail,—I received a letter, describing my height, weight, general personal appearance, and

all the symptoms of the disease, more accurately than I could have found words to describe them myself. Incidentally, I will remark that I did not take up with the proposed offer of treatment; for I knew, even then, that it is one thing to understand what is the trouble in a human situation, and it is another thing to know how to remedy it. Many who are accurate in the diagnosis of disease are unable to heal the disease, even after they know what it is.

How Was the Diagnosis Made?

But the question now pertinent is, How did that physician know what was the matter with me? The answer is, that he was what is called a psychic; that is, his mentality easily got into touch with the realm of sub-consciousness. Through the sub-consciousness, in which mental operations go on regardless of so-called distance, his mentality received and took on my exact state of feeling at the time. Then, all he had to do, in order to diagnose my case, was to observe his own temporary state of feeling, in the light of his trained medical experience, and correlate the symptoms which he felt with his previously acquired knowledge, and then write me what they signified from a medical standpoint. Also, while in mental contact with the sub-conscious realm, taking on my mentality and state of feeling,—taking on my con-

sciousness, as it were,—he would take on the same picture of my bodily manifestation, interior and exterior, as I held concerning myself. Having taken on my state of feeling, he merely translated the details of that feeling into the English language, which he had to do in thought, in order to write me the letter. He would probably have done it anyway, as it is rather natural for all of us to translate our feelings into words, even if we do not speak them aloud, or write them.

A Supposable Case and Results Which Would Follow

Now I want you to note that, had it chanced that I had read half a dozen similar advertisements that same day, by as many different clairvoyant physicians, and answered each advertisement, and suppose, for purposes of illustration, that one of them had been a native of Norway, and another one a Chinese, and another a Persian, and another a Spaniard, and another an Italian. Then, when each of them took on my state of feeling, or my consciousness, they would all have the same state of feeling and see the same picture of my physical person, but when they came to translate that state of feeling into language, the Norwegian would think and feel in terms of his language; another would think in Chinese; another,

in Persian; another, in Spanish; and another, in Italian. That is, each would describe a state of feeling, which I would describe in English, in his own native language; so the use of six languages would be involved.

One State of Feeling Heard in Many Languages

Now, suppose that, at the time that the six were in mental contact with my state of consciousness through the subconsciousness, I were suffering intensely, and were voicing my sufferings in English words. If my state of feeling were sufficiently intense,—as intense as was the feeling of Miss S, when she involuntarily uttered the cry of distress to her father who was miles away,—it might transfer itself to these six physicians with sufficient intensity to reproduce a sense of distress in their mentalities violent enough to cause them to cry out with pain, or, at least, violent enough to cause their mentalities to objectify the state of consciousness in terms of words which they seemed to hear,—as was the case with Mr. S, when he got the impulse from his daughter at the moment of her being burned to death. His mentality, under the stress of the impulse, expressed to itself in words just what the daughter at the moment was crying out.

So, under the circumstances which I have described, the mentalities of these six physicians, taking on at the same instant the same violent feeling, might translate the details of that feeling into words, seeming to be heard, but each would translate them into words of his own native language; and so it would come to pass that a feeling which I was vocalizing in English would be heard, or seem to be heard, many miles away, in many different directions, in five different languages.

These Experiences Parallel to a Higher Phenomenon

Now these are phenomena which occurred, or might occur, on the mortal mind plane; and so they are in the realm of error. But, as we stated at the beginning, they may help us to understand that which occurs, sometimes, in higher mental activity.

The Preparation for the Marvel

The Day of Pentecost was the culmination of a long period of spiritual preparation. For more than three years, a company of disciples had been under the immediate instruction of the most spiritual man who ever trod the globe, Jesus of Nazareth. There had been the period of conster-

nation, for the three days following the crucifixion, then the period of reassurance after the resurrection, when the disciples had received visible proof that their great teacher had demonstrated his power over death, as he had foretold, time and again, that he would do. The disciples, who had gone into hiding immediately after the crucifixion, were now more bold. They had become convinced that real life and power are in the unseen world; that this is the basis of the life worth living, and that what happens in the realm of the seen is of comparatively small consequence. Then, "when the Day of Pentecost was fully come, they were all together with one accord in one place," and they were all aware of having come together for a great purpose; for their Lord, whose word they had now come to trust implicitly, had told them that, on that day, the Spirit of the Lord would be poured out upon them, and they had come in a mood of great expectancy.

The Effect of Group-Consciousness

Now, whenever a group of people assembles, in times of unusual interest, moved by a common purpose, almost invariably a *group-consciousness* takes possession of them, which is far more intense than would be the consciousness of any individual by himself. When the purpose which calls them together is of a mortal order, the

group-consciousness which animates them is usually called the "mob-spirit"; and it is well known that, under the influence of a mob-spirit, people will do and say things, and have experiences, that they would never do and say and have when by themselves.

Likewise, when the purpose that calls a large number of people together is a spiritual one, especially if many in the assembly are of high spiritual attainment, then the group-consciousness becomes a highly intensified condition of spirituality,—so much so, that the cobwebs of materiality, the obstructions of brain-mentation, are swept out of the mentalities of members of the group who ordinarily are not spiritually minded; but the Spirit of God, always behind every spiritually dormant human mentality, then comes to the front, and all mentalities in the group energize with the influence of this Almighty Spirit of Life. Thus all present come very largely into the one Mind, "that Mind which was also in Christ Jesus," and are then sufficiently spiritual, so that their predominant state of feeling is an experience of divine Love, the uplift of spiritual joy, the inspiration of the experience of infinite liberty; but members of the group are still human enough so that they are likely to translate the details of their spiritual feeling into human

words, by means of which they express to themselves or others, in human language, that which they are thinking and feeling.

The Outpouring of the Spirit

Now, on this Day of Pentecost, the disciples of Jesus, being Galilaeans, came together, under the influence of the Holy Spirit, and began to speak, one after another, declaring the wonderful works of God. There was such a stir, and such an influence went out from the group, that other Jews who were present in large numbers at the feast of the Pentecost,—of Jewish lineage, but natives of many different countries, and not naturally understanding the dialect of the Galilaeans, but speaking the languages of the several countries from which they came,—began to gather around the group of the disciples, moved at first by curiosity, and marveling at the wonderful power with which they spoke. Some thought they were drunk, observing which, Peter declared that they were not, because it was only nine o'clock in the morning, and men do not customarily come under the influence of wine as early as that.

The Hearing in Many Languages

As the Galilaeans continued to testify, the crowd grew, until it became so large that the majority

were too far away from the speakers to hear what they said in the natural way; but soon vast numbers of the crowd came under the spiritual influence, becoming more intense as the result of the group-consciousness ascending to the one Mind, and then they took on or entered into the same state of feeling as possessed those who were speaking. As a consequence, the mentalities of thousands of men in that group, "out of every nation under heaven," began to translate the feeling common to them all into an expression taking the form of language, and probably so vividly that it seemed like spoken words which they heard; but, in that case, each translated the one state of feeling into his own native language; and thus it came to pass that when the Galilaeans spoke, the multitude was astounded, because every man in the crowd heard, not in the language of the Galilaeans which he could not understand, but in the language of his own country, which he could and did understand.

Another similar activity occurred when the mentality of the child Samuel translated a feeling-impulse which it received from higher Mind into words that he apparently heard, and which seemed to call him by name. The call was in the feeling, from higher Intelligence, but the words, as in all such cases, were supplied or objectified by the lower stratum of his own mentality. A

similar incident occurred, as related in the 12th chapter of John:

"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven [higher consciousness], saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered; others said, an angel spake to Him. Jesus answered and said, This voice came not because of me, but for your sakes."

Under the influence of the mentality of Jesus, sweeping away the materiality, in greater or less measure, from the mentalities of the by-standers, they were all, more or less, in a spiritual group-consciousness; and they received from higher Mind a spiritual feeling. The mentalities of those who got it most clearly translated the feeling into the definite words, "I have both glorified it, and will glorify it again," supplying the words so clearly that they appeared as audible. Other by-standers, not being so spiritually minded, and not getting the spiritual feeling so clearly, were yet touched by it in a measure, indistinctly, and their mentalities supplied an indistinct sound, so that they said that it thundered.

In considering these phenomena, it is well to remember that, in all cases, it is the mentality, and not any outward object, that supplies the hearing. Any well-schooled natural scientist or philosopher will tell you that, when an iceberg

cracks in two in the middle of the ocean, there is no sound, unless some mentality be within reach of the occurrence. In all cases, what we hear, so far as the sound is concerned, is not external objects, but states of our own consciousness.

When it comes to be thoroughly understood that matter itself, in the last analysis, is mental, and that the whole realm of consciousness is an experience, not of matter, but of true or false mentality, then all seeming mysteries will have been solved.

INSTANTANEOUS TRANSPORTATION

We read, in the eighth chapter of Acts, that Philip was led of the Spirit to make a journey southward from Jerusalem, and that there he met a prominent Ethiopian, a servant of the queen of the country, and entered into conversation with him. The Ethiopian was converted and baptised; and the record says that, "When they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; but Philip was found at Azotus," which was many miles from where he had been with the eunuch a few moments before. The record gives us to understand that the transportation from one place to the other was made practically instantaneously. There is much testimony, in the total, that various people, at different times in the world's history, have disappeared in one place and found themselves at another distant place immediately; and the question of how this could happen has been considered a difficult one to answer; but it is not difficult, if we have the right basis of understanding.

Such an occurrence as the one above related can be understood only by those who have previously reached a comprehension of the fact that matter in all of its manifestations is but a mode

of mortal consciousness, and is unreal,—a fact which even the best known physicists and chemists of the world are now admitting. For instance, we read in the introduction to a text-book on physics by Henderson and Woodhull, of Columbia University, as follows :

“Matter makes itself known to us by the testimony of the senses. We see it, hear it, smell it, taste it, touch it. But observe that, after all, this is indirect testimony. These impressions are all of them simply brain impressions. He see, hear, smell, taste, touch, in our consciousness only. We cannot assert, therefore, that matter exists apart from this consciousness.”

Herbert Spencer has written :

“Matter, motion, and force, are not reality, but the symbols of reality.”

In the same line is the following declaration by Dr. Gustave Le Bon, in his book, “The Evolution of Forces,” one of the International Scientific Series :

“The world constructed with the impressions of our senses is a summary translation, and necessarily a far from faithful one, of the real world which we know not.”

Mr. Grant Allen, author and scientist, states the following view :

“The universe, as known to us, consists wholly of mind, and matter is a doubtful and uncertain inference of the human intelligence.”

Professor Max Müller, of world-wide celebrity, has written :

“To speak of matter or substance as something existing by itself and presented to the senses is mere mythology.”

Once it be admitted that matter is unreal, then it is seen that the material earth, for instance, though it appears, is "not so." Then one can ask one's self the question, "How many miles is it around that which is not so?" and answer it, "No distance at all." Granting that the material city of London, and all the seeming matter, as land and water, appearing between us and it, is unreal, "How far is it across an unreality to the unreality named the city of London?" the answer evidently is, "No distance at all." And the answer would be the same with regard to a question as to the distance from here to the sun, which, though appearing as matter, is nothing but an illusory state of false consciousness.

So, in considering the transportation question, whether immediate or stretched out over hours or days of so-called time, from a philosophical standpoint we are really dealing, not with matter and space, as appears, but with what seems to transpire in states of consciousness which are unreal and false, and not, therefore, solid and fixed, as they seem to be, but perfectly fluid.

In dreams, we change our sense of location instantly and without effort, by a mere change of thought, because the sense of location is but a state and part of the dream. We can do this, because the dream consciousness does not seem to be under the control of any other order of con-

sciousness, but is "a law unto itself," as it were, changing its material objectifications at will.

Now, as we have seen, our so-called waking sense of material surroundings and of location is but a mode of objectified mortal consciousness; but the personal waking consciousness is, ordinarily, under the mesmeric control of general belief, the cosmic carnal mind, which tends to hold the personal belief of all mortals to a sense of uniformity, and to fix the conditions of material objectification for them. All humans were born under and into this sense of mesmeric control, and usually pass from the cradle to the grave thinking this control to be "law," or the "order of nature," and most people, taking it for granted that matter is real, even accept it as God's creation, without an attempt at protest. Accordingly, for most people, the fact holds that, "to whom ye yield yourselves servants to obey, his servants ye are; whether of sin [false belief] unto death, or of obedience unto right-wise-ness."

Occasionally, here and there, a person becomes aware of the fact that the material order is not real substance, and that the so-called laws of nature are but the mesmeric imposition of cosmic carnal mind, whose seeming power is but a pretense. This knowledge is attained by those who have awakened to the fact that real substance is Spirit, and that real law and real power are the

manifestations of this Spirit, Almighty God. If people thus awakened continually strive to draw nigh to the higher Mind, they become imbued with its power. Consequently, there comes a degree of their development when their reflection of the power of God makes their personal consciousness stronger than the mesmerism of cosmic carnal mind, *alias* the devil; and they are held less and less under its seeming mesmeric control. Consequently, their thought, even on the mortal plane, is a law unto itself, because their reflecting higher Mind has broken the control which general belief had seemed to hold over them; and so, just as is the case with those in the dream consciousness, whatever state of thought they hold immediately objectifies itself, according to itself, and not at all according to the seeming mortal law that binds the thought of other humans who have less benefit from the realization of Spirit. Consequently, in the case of those who have entered far into higher consciousness, if they think "Chicago," there they are. If, the next instant, they think "London," there they are; and so, if sufficiently freed by spirituality from the limitations of mortal mesmerism, they may be at will in any place they think about, taking part as long as they will in the uniform mortal illusion that binds the inhabitants of that place, but breaking free from that

illusion any instant they choose to, and entering into another one.

When they become still more spiritual, and enter fully into union with the one Mind, they then transcend the illusion of materiality entirely, and disappear from the apprehension of carnal sense, as did Jesus when he demonstrated the ascension. His disciples beheld him no more.

I was much interested to find confirmation of what I am here teaching in Science and Health. On page 90, Mrs. Eddy says:

"In dreams we fly to Europe and meet a far-off friend. The looker-on sees the body in bed, but the supposed inhabitant of that body carries it through the air and over the ocean. This shows the possibilities of thought. . . . Divest yourself of the thought that there can be substance in matter, and the movements and transitions now possible for mortal mind will be found to be equally possible for the body."

This spiritualized state of consciousness, in which and by which this and other so-called miracles may be wrought, will be characteristic of many who will live in the cycle of the Spirit which is to follow the end of this age; and it is a condition of consciousness worth attaining, not only for the freedom which it may give one from the limitation of being bound to one place, unless one undergoes the expense and trouble of traveling, but because, in the presence of such a state of consciousness, the matter-belief is fluid, and many phases of it are immediately destructible;

so that one imbued with this higher consciousness can immediately erase such material manifestations (more properly spoken of as objectifications of general belief) as are named "cancer", "carbuncle", or any other material picture of disease. In fact, while still in touch with the material belief, they have mastery over it in every way, instead of being limited and afflicted by it. "Where the Spirit of the Lord is, there is liberty."

APPENDIX I

SOME PERTINENT PROPHECIES

From the Authorized Version, Matt. 24: 3-14

And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

And Jesus answered and said unto them, Take heed that no man deceive you.

For many shall come in my name saying, I am Christ; and shall deceive many.

And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilence, and earthquakes, in divers places.

And all these are the beginning of sorrows.

Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake.

And then shall many be offended, and shall betray one another, and shall hate one another.

And many false prophets shall rise, and shall deceive many.

And because iniquity shall abound, the love of many shall wax cold.

But he that shall endure unto the end, the same shall be saved.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Acts 2: 1-21

And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Now when this was noised abroad, the multitude came together and were confounded, because that every man heard them speak in his own language.

And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

And how hear we every man in our own tongue, wherein we were born?

Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia.

Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes.

Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

And they were all amazed, and were in doubt, saying one to another, What meaneth this?

Others mocking said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

But this is that which was spoken by the prophet Joel;

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy,

and your young men shall see visions, and your old men shall dream dreams:

And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

A PROPHECY FROM PERSIA

A number of years ago, Mr. Charles Mason Remey prepared a series of questions, which he was permitted to ask from Abdul Baha, the present leader of the world-wide Bahai movement, which originated in Persia something more than fifty years ago, and which, at the present time, has something like ten million followers, although there is no formal organization, the founders of the movement discountenancing any attempt to form one. Part of the questions and answers, as recorded at the time, were as follows:

Question. "What is the significance of the twelfth verse of the twelfth chapter of Daniel: 'Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty (1335) days?'"

Answer. "After that date, a great disturbance, a terrible calamity, is to happen in the world."

Question. "Is this to be in the form of war and strife, or will it be as an earthquake, such as those which have happened in Messina and elsewhere?"

Answer. "Wars and earthquakes, such as you have mentioned, will happen, but these, compared with this great catastrophe to come, will be as nothing. As in the past, whole peoples and civ-

ilizations have, through physical changes, been obliterated, so that not a trace has remained. So it will be, when this great change shall take place."

Question. "In the Bible, there is a prophesy: 'And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God' (Zech. 13: 8, 9). Does this refer to the happenings in question?"

Answer. "Yes."

Question. "Will this take place soon after the date 1917, which is the end of the 1335 prophetic 'days,' mentioned in Daniel, or will it be in the very distant future?"

Answer. "It is not so very soon, nor, again, is it in the distant future."

As to how Biblical prophecy works out in dates, read the pamphlet, "The Years 1914 to 1923 in Bible Prophecy—Scripture Prediction of the Present War", by T. Troward, to be purchased at 20 cents from The Central Christian Science Institute, Chicago. 447-449 McCormick Bldg. Chicago Ill.

AIRPLANES AND ZEPPELINS FORE- TOLD IN ANCIENT PROPHECY

Mr. F. L. Rawson, M. I. E. E., of London, was, so far as the writer knows, the first to call attention to the fact that many of the new inventions and devices used in the present war were foreseen, in vision, by the ancient prophets, and were described by them as well as the language at their command permitted. In reading these prophecies, we must remember that the writers were not able to use such technical terms as "engines," "propellers," "dirigibles," "bombs," etc., applicable to modern machinery and devices, because no such words had been invented.

In "The War and the Great World Change to Follow," Mr. Rawson has written the following concerning Ezekiel's description of bi-planes:

"At last now we are able to understand Ezekiel's prophecy of the wheels in the first chapter, verses 19-24. It is just what you would expect such a man to write at that early date, if he saw the cinematographic picture of an aeroplane. It is as follows: *'And this was their appearance; they had the likeness of a man . . . And their feet were straight feet; . . . they (the living creatures) sparkled like the colour of burnished*

brass. And they had the hands of a man under their wings . . . and their wings were divided above (marginal translation): two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward.

'And the living creatures ran and returned as the appearance of a flash of lightning . . . their work was as it were a wheel in the middle of a wheel. And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up . . . for the spirit of life (marginal translation) was in the wheels . . . And under the firmament were their wings straight, the one toward the other; and every one had two which covered on this side, and every one had two which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host; when they stood they let down their wings.'

"The roar of the motor is aptly spoken of as 'the noise of great waters,' and the whirr of the propellers as 'the noise of their wings.' Ezekiel seeming to hear the noise overhead, thought that it was 'the voice of the Almighty.' When he saw the aeroplanes land, the planes became almost

invisible as they appeared to be on a level, and it looked as if *'they let down their wings.'* "

Zeppelins

When one considers in connection with the "clouds," mentioned in the following passage from the fifteenth chapter of II Esdras, that they are described as *"smiting one upon another,"* and as *"smiting down a great multitude of stars [bombs] upon the earth,"* and that, in consequence, *"there shall be great fearfulness and trembling upon the earth,"* one may perceive that Esdras may have had a forevision of the giant Zeppelins, floating in the sky, for which there was no better term available in his language than "clouds." The passage is as follows:

"Behold clouds from the east and from the north unto the south, and they are very horrible to look upon, full of wrath and storm. They shall smite one upon another, and they smite down a great multitude of stars upon the earth, even their own star; and blood shall be from the sword unto the belly. And there shall be great fearfulness and trembling upon the earth; and they that see the wrath shall be afraid, and trembling shall come upon them. And there shall come great storms from the south, and from the north, and another part from the west. And strong winds

shall arise from the east, and shall open it; and the cloud which he raised up in wrath, and the star stirred to cause fear toward the east and west wind, shall be destroyed. The great and mighty clouds shall be lifted up full of wrath, and the star, that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place an horrible star'' (the bombs which they drop).

TENNYSON'S PROPHECY

(From "Locksley Hall," Printed in 1842)

"I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that
would be;
Saw the heavens fill with commerce, argosies of magic
sails,
Pilots of the purple twilight, dropping down with costly
bales;
Heard the heavens fill with shouting, and there rain'd a
ghastly dew
From the nations' airy navies grappling in the central
blue;
Far along the world-wide whisper of the south-wind rush-
ing warm,
With the standards of the peoples plunging thro' the
thunder-storm;
Till the war-drum throbb'd no longer, and the battle-flags
were furl'd
In the Parliament of man, the Federation of the world."

THE WAR PROPHECY OF TOLSTOY

This is a revelation of events of a universal character which must shortly come to pass. Their spiritual outlines are now before my eyes. I see floating upon the surface of the sea of human fate the huge silhouette of a nude woman. She is, with her beauty, poise, her smile, her jewels, a super-Venus. Nations rush madly after her, each of them eager to attract her especially. But she, like an eternal courtesan, flirts with all. In her hair ornaments, of diamonds and rubies, is engraved her name, "Commercialism." As alluring and bewitching as she seems, much destruction and agony follow in her wake. Her breath, reeking of sordid transactions, her voice of metallic character like gold, and her look of greed are so much poison to the nations who fall victims to her charms.

Three Torches of Corruption

And behold, she has three gigantic arms with three torches of universal corruption in her hands. The first torch represents the flame of War, that the beautiful courtesan carries from city to city and country to country. Patriotism answers with flashes of honest flame, but the end is a roar of guns and muskets.

The second torch bears the flame of bigotry and hypocrisy. It lights the lamps only in temples and on the altars of sacred institutions. It carries the seed of falsity and fanaticism. It kindles the minds that are still in cradles and follows them to their graves.

The third torch is that of the law, that dangerous foundation of all unauthentic traditions, which first does its fatal work in the family, then sweeps through the larger world of literature, art and statesmanship.

All Europe In Flames

The great conflagration will start about 1912 [date of the first Balkan war], set by the torch of the first arm in the countries of Southeastern Europe. It will develop into a destruction and calamity in 1914. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battle-fields.

But in the year 1915 a strange figure from the North—a new Napoleon—enters the stage of the bloody drama. He is a man of little militaristic training, a writer or a journalist, but in his grip most of Europe will remain until 1925.

The end of the great calamity will mark a new political era for the old world. There will be left no empires or kingdoms, but the world will

form a federation of the United States of Nations. There will remain only four great giants—the Anglo-Saxons, the Latins, the Slavs and the Mongolians.

(The latter part of the prophecy is omitted.)

A REMARKABLE PROPHECY

Written Over Three Hundred Years Ago,
But True Today

In a publication called "Omens of the Great War," the following allegory, written by Brother Johannes three hundred years ago, appears, says the New York Herald.

In deciphering the allegory it must be remembered that:

France is represented by a cock;

England by a leopard;

Russia by a white eagle;

Germany by a black eagle;

and Austria by "the other eagle";

while the lamb stands for Justice, Mercy and Truth.

Towards the year 2000 the anti-Christ will manifest himself. His army will surpass in numbers all that can be imagined.

There will be Christians among the legions, and there will be Mohammedan and savage soldiers among the defenders of the Lamb.

For the first time, the Lamb will be all red. There will not be a single spot in the Christian world that will not be red, and red will be the heavens, the earth, the waters and even the air,

for blood will flow in the domains of the four elements at once .

The black eagle will throw himself on the cock, who will lose many feathers, but will strike back heroically with his spurs. He soon would be crushed, were it not for the help of the leopard and his claws. The black eagle will come from the country of Luther, will surprise the cock from another side, and will invade the country of the cock, up to the middle of it.

The white eagle, coming from the north, will surprise the black eagle and the "other eagle," and will invade the country of the anti-Christ from one end to the other. The black eagle will see himself forced to liberate the cock in order to fight the white eagle, and the cock will pursue the black eagle into the country of the anti-Christ to help the white eagle.

The battles fought up to then will be as nothing compared to those which will take place in the country of Luther; for the seven angels will together pour in the fire of their censers on the impious earth, which signifies that the Lamb will order the extermination of the race of the anti-Christ.

When the beast sees that he is lost, he will become furious, and for many months the beak of the white eagle, the claws of the leopard, and the spurs of the cock will strike furiously at him.

They will cross rivers over the bodies of the slain, and these, in places, will change the course of the waters. They will bury only men of noble families, the leading commandants, and the princes, because to the carnage made by the armies will be joined the wholesale death of those who will die of hunger or the pest.

The anti-Christ will ask many times for peace, but the seven angels who walk in front of the three angels defending the Lamb have declared that victory will only be granted on the condition that the anti-Christ be crushed like straw on the barn floor.

The executives of the justice of the Lamb cannot stop fighting as long as the anti-Christ possesses soldiers to fight against them.

That which makes the decree of the Lamb so implacable is that the anti-Christ has pretended to be the follower of Christ and to act in his name, and if he does not perish, the fruit of the redeemer would be lost and the doors of hades would prevail against the savior.

The fight which will take place where the anti-Christ forges his arms will not be in any sense a human fight. [This may have reference to Essen, where the Krupp works are, and many authorities believe that the decisive battle may take place in Westphalia.]

The three armies defending the Lamb will ex-

terminate the last army of the anti-Christ, but they will be forced to erect on the battlefield a pyre as large as a city; for the bodies of the dead will change the aspect of the countryside, as there will be mounds of the slain.

The anti-Christ will lose his crown and will die in solitude and madness. His empire will be divided into twenty-two states, but none of them will any longer possess armies or vessels. [Curiously enough, this number coincides with the number of German States.]

The white eagle, by the order of St. Michael, will drive the crescent from Europe and will install himself at Constantinople. Then will begin an era of peace and prosperity for the earth, and there will be no more wars, each nation being governed according to its desires, and living according to the rules of justice.

There will no longer be Lutherans or Schismatics. The Lamb will reign and the supreme happiness of humanity will begin. Happy will be those who, escaping the perils of that period, will be able to enjoy the fruit of the reign of the Spirit, and of the purging of humanity, which can only come after the defeat of the anti-Christ.

APPENDIX II

BRAIN MENTATION MEDIATORIAL CONSCIOUSNESS AND ABSOLUTE MIND

Let us first make a careful analysis of the situation with which we have to deal on the plane of human experience. It is not claimed that this analysis is a statement of truth; but is an uncovering, in the light of the truth, of the ways of erroneous belief, with which we have to contend; and error, uncovered, is always more easily dealt with and destroyed by the application of truth; so the analysis is worth while.

The highest order of consciousness is that which, from the human standpoint, is super-consciousness, the divine Mind, God, the concepts or manifestations of which all bear the characteristics of being spiritual, eternal, changeless, perfect, infinite or unbounded; and all of which are illimitably good.

The lowest order of consciousness is that which, from the human standpoint, is sub-consciousness, all of whose concepts or manifestations are changeable, temporary, and most of them are

finite, having form, and presented as matter. The characteristics of the manifestations of sub-consciousness are diametrically opposite to those of super-consciousness, and so they are diametrically opposite to infinite Good, which indicates that sub-consciousness, from the absolute standpoint, is wholly evil.

Brain Mentation

Between these two orders of consciousness lies what may be spoken of as the human mentality, which is, in fact, an apparent blending of that which is above and that which is below, and which, for the most part, seems to function through a brain.

In analyzing error, Mrs. Eddy recognizes this claim of falsehood. For instance, on page 185 of "Science and Health," she says: "Erroneous methods act on and through the material stratum of the human mind, called brain." She also recognizes that, on the human plane, even the manifestations of higher Mind function through the brain, as, for example, when she declared, on page 531 of "Science and Health", that "It is well that the upper portions of the brain represent the higher moral sentiments, as if hope were ever prophesying thus: The human mind will sometime rise above all material and physical sense,

exchanging it for spiritual perception, and exchanging human concepts for the divine consciousness. Then man will recognize his God-given dominion and being."

Perhaps it will be helpful, if what is meant by "functioning" is illustrated in terms of some familiar experience. When music is produced through a pipe-organ, the pipes function the air that comes through them, as is easily shown by the fact that, if an organ is played in a vacuum, no music is produced. The physical basis of music is the air, far more than it is the organ. The organ simply serves to set the air in vibration at different rates of vibration. If the organ is in good condition, and is well played, beautiful music is the result. If a part of the organ is out of repair, the music will be faulty when certain keys are used, but otherwise good. If the organ is generally in bad condition, the music will be unacceptable, though the organ were well played. Yet it is to be noted that the air which comes through a faulty organ is just as good as the air which comes through an organ in fine condition. It is also to be noted that the organ does not produce the air which it functions.

Likewise, a human brain does not produce consciousness. It merely functions sub-consciousness, or super-consciousness, both of which, on

the plane of human experience, press through the brain, giving a human mentality the character of both good and evil, though these are really separate, and come from diametrically opposite sources.

When a human brain is in thoroughly good condition, the result is manifested on the human plane as a well-rounded, normal human life. If a portion of the brain is defective, the life of that person will be defective in a corresponding mental manifestation, but normal in other respects. The defect may take the form of partial inaction, or of over-action, the mental result being stupidity along a certain line, or else insanity along that line.

If the brain organ is generally defective, general insanity is manifested; if extremely defective, a condition of idiocy will appear; and, if still more defective, the condition of so-called death ensues; that is, neither higher nor lower mentality function, any more, on the human plane, through that brain. No consciousness is destroyed, just as no air would be destroyed, if someone were to take an axe and smash a pipe-organ while it was being played. Nevertheless, the music would cease, because the instrument functioning the air had been destroyed.

We know that these are facts in the human situation, because, if a certain portion of the human

brain is impaired, there is always an impairment of the mental manifestation which, in all cases observed, characteristically is functioned by that particular portion of every human brain. For instance, the upper portion of the brain is very much more delicate in structure than the lower portions; and it is the upper portion which, as Mrs. Eddy indicates, functions the higher moral and spiritual sentiments. Now, in case a man uses alcoholic liquor to any considerable extent, the alcohol gets into his blood, and attacks first the upper portion of the brain, causing it to appear, after a while, as though it had been cooked, or coagulated as is the white of an egg when boiled. In proportion as this happens, the manifestation of the higher and finer faculties disappears from that man's life, though his health may remain good, for a time, and he may get on well in the management of business, and affairs that are conducted on a material basis.

Now this is, as I have previously said, an analysis of the way in which human mentality, as brain-mentation, behaves, if left to run its course, without any interference through the application of higher Mind; but if a person has become acquainted with the super-conscious Mind, and applies it in his own behalf, or, in a measure, if higher Mind is intelligently applied for him by

another who knows how to do so, in proportion to the thoroughness of this application all that has been said above may be annulled and set aside, greatly to the advantage of the person who may thus be freed from the fog and limitations of the brain order of consciousness.

This may be accomplished by what, among Christian Scientists, is known as "treatment," properly adapted for this particular purpose. In Science and Health, Mrs. Eddy gives some statements, made from the standpoint of eternal Truth, which are excellent for use in this way. A few are reprinted herewith:

"That Life or Mind is finite and physical or manifested through brain and nerves, is false" (290:10-12). This statement seems diametrically opposite to some other statements quoted above; and it is, the reason being that the statements formerly quoted were made from the standpoint of analyzing the erroneous action of human belief, while this statement is made from the standpoint of treating or correcting that belief, after its methods of operation have been uncovered.

"The knowledge that brain-lobes cannot kill a man [who knows how to intelligently rely upon higher Mind, God] nor affect the functions of mind would prevent the brain from becoming diseased" (395:30-32).

“The arguments to be used in curing insanity are the same as in other diseases; namely, the impossibility that matter, brain, can control or derange mind” (414:7-10).

“The understanding that the Ego is Mind, and that there is but one Mind or intelligence, begins at once to destroy the errors of mortal sense and to supply the truth of immortal sense. This understanding makes the body harmonious; it makes the nerves, bones, brain, etc., servants, instead of masters. If man is governed by the law of divine Mind, his body is in submission to everlasting Life and Truth and Love. The great mistake of mortals is to suppose that man, God’s image and likeness, is both matter and Spirit, both good and evil” (216:11-21).

Mediatorial Consciousness

By the use of such declarations as these, and those given on page 53 of the preceding address, one may progressively demonstrate over the limitations imposed by cerebation, or brain-mentation, and may enter more and more into the realm of “fetterless Mind,” in which condition of freer consciousness one may read the past, present and future of mortal mind, without being subject to it; may largely control it and annul its more unpleasant and undesirable features; may speak human languages without taking the trouble to learn

them; may know what is written in books without even reading them; may be wise in even human wisdom without taking the trouble to study or learn; may strike loose the fetters of sin and sickness from those who sit in bondage; may impart faith, peace, joy, and love to all associates, and may become in every way a source of blessing to one's self and to mankind.

Absolute Mind

In terms of the illustration which we have been using, if, when you had reached the top of a mountain, above the cloud region, you should take a balloon and go up, and up, indefinitely, you would get out of sight of the earth-order altogether. Likewise, though the mortal order of human experience, past, present and future, is spread out before one who is high in the spiritual consciousness, yet when one demonstrates the ascension, as Jesus did, one goes so high above the mortal order, and attains so completely the absolute Mind, God, that one is, like God Himself, out of sight of the earth-order, wholly; for God "is of purer eyes than to behold evil, and cannot look upon iniquity"; and likewise, with one who has attained final union with the infinite Mind.

What all mankind is seeking is happiness.

Happiness may be defined as *a desirable state of consciousness.*

A desirable state of consciousness is the uninterrupted experience of love, joy and peace. This is what all men want.

Now, just as gold is yellow, regardless of whether it is next something yellow or something green or something black, but is yellow because it is yellow, so God is Love because He is Love; and love reflected from God continues to be love, whether, on the human plane, it is met with love, or with hatred or malice. In the absolute realm, it meets with nothing unlike itself; and it is not love of anything outside itself. It is love because it is Love, and is not the love of persons or things, but is *the love of Love*.

Just as gold is hard, regardless of whether it is next something hard or something soft, so God is Joy because He is Joy; and joy reflected from God continues to be joy, regardless of whether, on the human plane, it is met with joy, or with seeming occasions for sorrow. In the absolute realm, it meets with nothing unlike itself, and it is not joy about persons or things, but is *the enjoyment of Love and Joy*.

Just as gold is opaque, regardless of whether it is next something opaque or something translucent, so God is Peace because He is Peace; and peace reflected from God, "the peace that passeth understanding", continues to be peace, whether

on the human plane it is met with peace or with discord. It takes its character from God and not from human surroundings. It is as peaceful when misunderstood and reviled as when it is praised; as peaceful on a battlefield as in the bosom of a harmonious family circle. In the absolute realm it meets with nothing unlike itself, yet it is not peace because of peaceful surroundings. It is *the changeless peace of God*.

So, when you attain final and complete union with the absolute Mind, the absolute heaven, your consciousness will not be an enjoyment of persons or things or surroundings, but the peace of God, the enjoyment of joy, the love of Love, "*all rapture through and through,*" *the being of ecstatic Being*.

"When we realize that Life is Spirit, never in nor of matter, this understanding will expand into self-completeness, finding all in God, good, and needing no other consciousness."—S. & H. 264.

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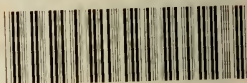
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